



Saint George Greek Orthodox Church

70 West Street, P.O. Box 392, Keene, NH 03431-0392
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August 2012

Services Every Sunday / Κυριακή

Matins (Ορθρος) 9:15-10:00 a.m.

Divine Liturgy (Θεία Λειτουργία)

10:00-11:30 a.m.

Prosforo (Πρόσφορο) Bakers

August 5: Lambrini Tsitonis

August 19: Vicky Balkanikos



Worship Services in August

Sunday, August 5: Ninth Sunday of Matthew;
St. Efsignios the Martyr
Epistle: 1 Corinthians 3:9-17
Gospel: Matthew 14:22-34

Sunday, August 12: Tenth Sunday of Matthew;
Sts. Photios and Aniketos of Nicomedia
Epistle: 1 Corinthians 4:9-16
Gospel: Matthew 17:14-23

Sunday, August 19: Eleventh Sunday of Matthew;
Sts. Andrew, Timothy, Agapios and Thecla
Epistle: 1 Corinthians 9:2-12
Gospel: Matthew 18:22-35

Sunday, August 26: Twelfth Sunday of Matthew;
Sts. Adrianos, Natalia, and companions
Epistle: 1 Corinthians 15:1-11
Gospel: Matthew 19:16-26

Other Feast Days in August

August 1-14: FASTING PERIOD
August 6: Transfiguration of the Lord
August 13: St. Maximos the Confessor
August 14: St. Micah the Prophet
August 15: Falling Asleep of the Theotokos
August 10: St. Samuel the Prophet
August 23: St. Irenaeus of Lyons
August 24: St. Kosmas Aitolos
August 29: Beheading of St. John Baptist

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Calendar at a Glance

Fasting Period, August 1-14

Falling Asleep / Dormition of the Theotokos,
August 15

Ecclesiastical New Year, September 1

Church School Resumes, Sunday, September 16

Keene Pumpkin Festival, October 20

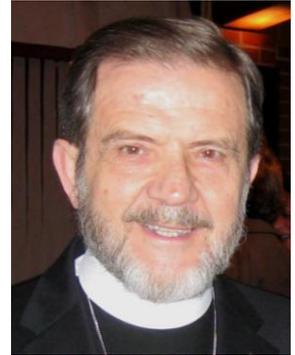
Daylight Savings Time Ends, Sunday, Nov. 4

Thanksgiving, Thursday, November 22

A calendar of events can be found on our website at
www.stgeorgekeene.nh.goarch.org

TWO GREAT FEASTS IN AUGUST

By Fr. Theodore Stylianopoulos



The first half of August is called Dekapentavgoustos / Δεκαπενταυγουστος (literally, "Fifteen-August" period), a fasting period. Within this period two great feast days are celebrated in the Orthodox liturgical calendar, the Transfiguration of the Lord on August 6th and the Falling Asleep of the Virgin Mary on August 15th. As part of the fasting discipline, which is spiritual as well as physical, Orthodox Christians can meditate on certain texts related to these feasts and also research the meaning of the feasts in the Orthodox Study Bible, other books, and on the Internet: Transfiguration of the Lord www.goarch.org/special/listen_learn_share/transfiguration/ and Falling Asleep of the Virgin Mary http://www.goarch.org/special/listen_learn_share/dormition/.

The event of Jesus' transfiguration is recounted in Mark 9:1-10 and the parallel texts of Matthew 17:1-9 and Luke 9:28-36. These texts tell of Jesus' ascent to Mt Tabor with three disciples for prayer during which the clothes and body of Jesus shone forth with divine glory. The event amazed and perplexed the disciples because of the unbearable brilliance of light and the vision of seeing Moses and Elijah next to Jesus. You can study the details of this great miracle by reading the texts carefully. What is the meaning of the light? Why the appearance of Moses and Elijah? Why did Jesus command the disciples to silence until after His resurrection? See what information you can pick up from your library and/or the Internet by searching under "Transfiguration of Jesus."

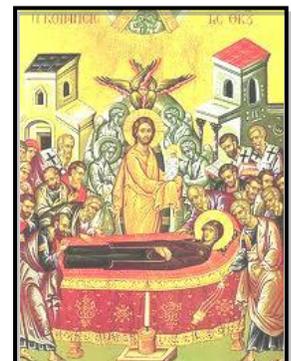
You were transfigured upon Mount Tabor, O Jesus, and a shining cloud, spread out like a tent, covered the apostles with Your glory. Whereupon they fell to the ground, for they could not bear to look upon the brightness of Your face, O Savior Christ, our God, who are without beginning. As You shone upon them with Your light, do give also now light to our souls.

The second great feast is that of the Falling Asleep or Dormition (Koimesis) of the Theotokos / Θεοτόκος. The fasting period of the fourteen days developed as a way of preparing and honoring the death and burial of the Virgin Mary. An ancient tradition holds that not only her soul, but also her body was "translated/assumed" (taken up) to heaven, for which reason the feast is also known as the Assumption of the Virgin Mary. Next to Christ, Mary occupies the most revered placed among the saints not only because she nursed and raised Jesus but also because she brought into the human sphere the Savior of the world. It was from her that the Lord and Savior took on human flesh to sanctify and redeem humanity. Countless men and women loved and served God, but Mary did so in unprecedented and unique way. Therefore she is honored several times a year in the Orthodox liturgical calendar.

The Gospel of Luke has the most important text on the person of Mary. Look up and study Luke 1:25-56; 2:15-20, 25-35 and John 19:25-27. What does the angel Gabriel say about the importance of Jesus? How would you describe Elizabeth and Mary and their relationship? What meanings do you derive from Mary's Song of Praise ("Magnificat")? Why did Jesus have to commit His mother to the care of the disciple John? See what you can learn from the Orthodox Bible, other books, and the Internet.

As we approach the Feast of Dormition of the Theotokos / Θεοτόκος, offer this hymn as your personal prayer:

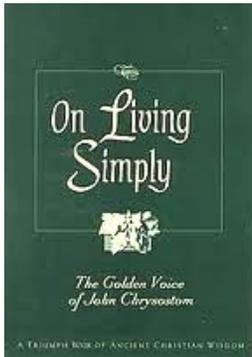
O pure and most holy Virgin, the multitude of angels in heaven and humanity on earth extol and venerate your Dormition. For you are the mother of Christ, our God, and the Creator of all. Never cease, we entreat you, to intercede with Him on our behalf. Next to God we have put our hope in you, O blessed and ever memorable mother of the Lord.



REFLECTIONS ON MARRIAGE

By St. John Chrysostom

Submitted by Fr. Theodore Stylianopoulos



Some say that marriage was ordained by God as a blessing to the human race. Others say that marriage is a necessary evil for those who cannot restrain their sexual appetites. In truth it is impossible to speak in such ways about marriage in general; we can only make judgments about particular marriages. There are some marriages which bring great blessings to the husband and the wife, to their children, and to all their neighbors. But there are other marriages which seem to bring few blessings to anyone.

The differences between these two types of marriage lies in the spirit with which the bond was forged and is maintained. If a man and a woman marry to satisfy their sexual appetites, or to further the material aims of themselves or their families, then the union is unlikely to bring blessings. But if a man and a woman marry in order to be companions on the journey through earth to heaven, then their union will bring great joy to themselves and to others. Some people need a close companion, and for these people God has ordained marriage. Some do not need a close companion, and for these people God has ordained celibacy.

When we speak of the wife obeying the husband, we normally think of obedience in military or political terms: the husband giving orders and the wife obeying them. But while this type of obedience may be appropriate in the army, it is ridiculous in the intimate relationship of marriage. The obedient wife does not wait for orders. Rather, she tries to discern her husband's needs and feelings, and responds in love. When she sees her husband is weary, she soothes him; when he is ill, she nurses and comforts him; when he is happy and elated, she shares his joy.

Yet such obedience should not be confined to the wife. The husband should be obedient in the same way. When she is weary, he should relieve her of her work; when she is sad, he should cherish her, holding her gently in his arms; when she is filled with good cheer, he should also share her good cheer. Thus a good marriage is not a matter of one partner obeying the other, but of both partners obeying each other.

A good marriage is like a castle. When husband and wife truly love and respect each other, no one can overcome them. If a man is unmarried and is attacked with lies and slander, his confidence and self-esteem may crumble. But if he had a loving wife, she would reassure him with the truth, and so uphold his spirit. If a woman is single and is the subject of vicious gossip, she may feel that her reputation is being cut to shreds. But if she had a loving husband, his faith in her goodness and honesty would both comfort her and also impress those who doubted her.

Similarly, a good marriage is like a buttress when a person's religious faith is shaken. Single people who are beset by religious doubts may feel that the house of God is collapsing around them, and that they are helpless to prevent it. But married people can turn to their spouse to express those doubts; and it is almost certain that the spouse's faith is sufficiently solid to allay those doubts. In the providence of God, when a husband is spiritually weak, his wife is spiritually strong; when a wife is weak, the husband is strong.

*The above excerpts by St. John Chrysostom have been taken from **On Living Simply: The Golden Voice of John Chrysostom** (1996), compiled by Robert Van de Weyer.*



Ask Father Ted

QUESTION:

I noticed that the priest's robe depicts a pattern of two-headed birds. What does the depiction signify?

ANSWER:

The depiction of the bird is intended to signify an eagle with a sharp beak and claws. The eagle in many cultures is the king of birds, symbolizing height of flight and power over all other fowl. In the culture of Byzantium, the civilization that flourished for one thousand years between the fourth and the fifteenth centuries, when Constantinople was the capitol of the gradually Christianized Roman Empire, the symbol of the double-headed eagle signified the two authorities, the State and the Church, distinct but united in cooperation.

The symbol has been retained in the Orthodox Church even after the fall of Constantinople to the Ottoman Turks (1453) and can be found on vestments, sacred utensils, icons, and also the marble floors of churches.



To ask Fr. Ted a question, use the forms located on the table near the bulletin board in the hallway as you exit the sanctuary or via email to heather_eleni@yahoo.com. Questions should be submitted anonymously and the name of anyone submitting questions via email will not be printed.

Bulletin Editorial Board

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Vasiliki Moore, and Diane Golfin Raheb



Bulletin submissions and questions can be sent to church, attention: Susan Karalekas, e-mailed to susan@bridgesinn.net; or call Susan at (603) 358-6958

Ask Fr. Ted questions can be sent to church, attention: Heather Eleni or e-mailed to heather_eleni@yahoo.com

Sponsorship submissions and questions can be sent to church, attention: Popey Pitsas; e-mailed to PanosPit33@msn.com; or call Popey at (603) 827-3775 or see her at church

† Wedding Announcement

We are pleased to announce the marriage of Ryanne Schoonover, daughter of Royl and Vanessa Schoonover, to Lazaros Xanthopoulos, son of George and Eleni Xanthopoulos. The joyous occasion took place Sunday, June 3rd, 2012 at Bella Notte in Bernardston, Massachusetts.

The ceremony was conducted by our very own Father Ted. The wedding party consisted of Nick Kolivas, as Koumbaro, Claire Williams, as maid of honor, Demetri Thanos, as groomsman, and Alexandra Kolivas, as bridesmaid.

The happy couple is going to Tahiti for two weeks in November for their honeymoon. When they return, they will start searching for a house to raise a family in, but until then they will continue to reside at 29 Center Street, Bellows Falls, Vermont. They look forward to being a part of the St. George community.

Congratulations Ryanne and Lazaros!



Please use this list to pray for members of our community who are sick or in need of God's care.

- **Hristianna Lanoue**
- **John Bardis**
- **Mark Raheb, for healing**



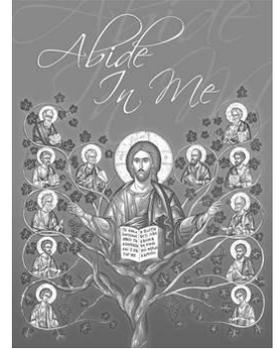
From time to time, we may remove names that have been on the list for a while. If you feel a name should remain on the list, or if you would like a new name placed on the list, **please contact Fr. Ted.**

Stewardship Update

How Do We Abide in Jesus?

From Stewardship Ministries, Department of Stewardship, Outreach & Evangelism, Greek Orthodox Archdiocese of America

We abide in Jesus Christ when we follow His example and love, serve and support the Church, which is His Body. When we abide in Christ, we express this through generosity and devotion, especially in our financial stewardship and acts of personal generosity. Bearing fruit in the world is the visible result of our abiding in Christ. The Local Body of Christ in the Divine Liturgy, is the vineyard which is the parish, which the Lord planted with His own right hand (Ps 79:15-16).



Please Consider Giving to St. George

Respectfully Submitted by Kathy Nikiforakis, Stewardship Chairperson

We have a few more months to reach our goals in 2012. A check mailed to the church is most meaningful when accompanied by your presence, by your willingness to serve, by your prayers, and by your commitment. Giving is not a substitute for commitment – it is an expression of your commitment. “By this My Father is glorified, that you bear much fruit.” (John 15:8). I thank you for the giving that has come to St. George so far this year. I thank you for your devotion and care expressed to all of the St. George parish.



Pledges as of July 6, 2012

Total Pledges: \$35,496.00 ♦ Total Pledges Paid: \$22, 961.00 ♦ Balance Due: \$ 12,535.00

2012 Stewards of St. George Greek Orthodox Church (as of July 6, 2012)

Thank you ♦ Ευχαριστώ

Harry & Angie Ackerman	Anthony & Maria Glimenakis	George & Vasiliki Moore
Panayiotis & Avey Andonellis	Christopher & Fotini Glimenakis	Bill & Flo Nestor
Peter Antonopoulos & Ellen Spielberg	Sue Davis-Glimenakis	Clara Nicon
John & Sandra Apostoles	Maria Goodman	George & Cindy Nikiforakis
Evelyn Bacopulos	Michael Guitard & Stephanie Frankos	Paul & Kathy Nikiforakis
Nick & Chrysoula Bairaktaris	Peter Gundelfinger & Suzanne Smiley	Bob & Maria Oberlander
Bob & Vicki Balkanikos	Janet Harrison	Alexandra Papadimitriou
Aspasia Ballas	George & Maria Ioannou	Lena Pappas
James Bardis	Margaret Ioannou	Maria Pappas
Edward & Tina Beloyianis	George & Sigrid Karabakakis	Stephen & Joan Pappas
Mike & Carolyn Blastos	Alexandra Kolivas	Eugenia Petrou-Karabakakis
Chris Booras	Anastasia Kolivas	Roger & Connie Phelps
Julia Booras	Louis & Sue-Ellan Kolivas	Mitch & Danielle Piper
Mary Booras	Nicholas Kolivas	Panos & Popey Pitsas
Heather Eleni Bosworth	Marya Koskoris	Victoria Poulos
Peter & Maria Bradshaw	William & Donna Koutrakos	Diane Golfin Raheb
Thomas & Ellen Cakouros	Odysseous & Kathy Kyrousis	Alan & Heather Riley
Wayne & Jennie Canwell	Mark & Apostolia Lanoue	George & Youla Skipitaris
Timoleon & Kiki Chakalos	Evangelia Leristis	Fr. Ted & Pres. Fotini Stylianopoulos
Don & Irene Cheek	Christene Libbares	Chris and Anna Tasoulas
Timothy N. Cheek	Giota Livanis	Georgia Tasoulas
Ernie & Rachel Conides	Nickolas Lupinin & Susan Karalekas	Joseph & Elizabeth Truman
† Evelyn Diamond	David Maydwell	Douglas Walker & Andrea Polizos
Dean Eliopoulos	Susan Maydwell	Kevin & Lisa Warren
Bill & Elaine Ellis	Michael & Laura Merzi	George & Eleni Xanthopoulos
Peter Espiefs	Peter & Estelle Merzi	Lazarus & Ryanne Xanthopoulos
	George & Mary Michaelides	

Spiritual Role of Grandparents

By Presbytera Fotini (Faye) Stylianopoulos
From the *Orthodox Observer*, June 2012
Vol. 77, No. 1276, page 20

Eight years ago, after retiring from full-time work outside the home, I was privileged to land the best job I've ever had. I am a part-time yiayia-nanny and I love every minute of it. I am constantly thanking God that our five small grandchildren live within a two-mile radius of our home, so that Father Ted and I can see them very often and that I am able to care for them two or three times a week.

And like grandmothers and grandfathers all over the world we take them to the park, the library, and a nearby pond. Like grandmothers and grandfathers everywhere we read many books and play lots of games with them, we make cookies and do gardening together.

But what is the spiritual role of grandparents? There are two quotes that help me in this area.

"If your heart overflows with love for God, you will find a thousand ways to communicate and pass on these feelings to your children."

These are the words of St. Irenaeus, one of the most important theologians of the second century. He was from Asia Minor, probably Smyrna. He studied in Rome and became Bishop of Lyon in present day France, and he understood that what counts is not so much what we do with our children and our grandchildren as who we are in Christ. "Faith," as the saying goes, "is caught rather than taught."

When we stay connected to Christ by receiving the Sacraments and attending as many worship services as we can, when we stay connected to Him through regular prayer and through prayerful reading of Holy Scripture, little by little our heart does indeed begin to overflow with love for God. If we seek God in our lives, if we abide in Christ, if we turn often to the Holy Spirit for guidance, if we opt for a godly book or magazine rather than a silly sitcom, we are bound to feel God's warmth in our hearts—and our grandchildren will feel it too. This isn't something we can necessarily always show our grandchildren, but they will see our faith.

There are some days, of course, when we are legitimately busy enough that we miss the regular quiet time of prayer and reading. But there are also the days when we purposefully putter and aimlessly fritter away our scheduled time with God. And what happens then? Well, not much, and therein lies the problem. When I say, "Well, I'll just go downstairs first," or "I'll just have coffee first," or "I'll just have



breakfast first," or "This might be a good time to do a Sudoku or a crossword puzzle—I don't want to get Alzheimer's after all," before you know it a lot of time has passed. And these are the days when things don't go as smoothly, don't fall into place as nicely. Speaking from my own experience, I firmly believe there is a connection. God can't bless us when we're not abiding in Him. And the spiritual training has to be as regular as possible, or we run around following our own whims rather than allowing Christ to dwell in us and guide us.

Those are the times when the fruit we bear isn't the good stuff, the fruit of the Holy Spirit, but rather it is a fruit of trivia or of nothing at all. Our grandchildren will notice this, too, for just as we can communicate faith in unspoken ways, if we aren't careful we can also convey the opposite.

Talk to God

"Talk more to God about your children, and less to your children about God." This quote (by an unknown author) reminds me of what I have read about, and seen with my own eyes, in the now those who lived under communism in Albania, Bulgaria, Romania and Russia. How could their grandparents share their faith? I was told by a grandmother I met in Albania, for instance, of parents who could not even tell their daughters-in-law they were Christian for fear of being turned in to the authorities and facing a six-year prison sentence.

When grandchildren came along, what was the spiritual role of these brave men and women?

Thank God that in our society we can take our grandchildren to church, we can pray with them, read to them from the Bible and the lives of the saints we can teach them church hymns and scripture verses without fear of being punished. Yet although we don't live under communism, we do live in a society that doesn't support our Christian faith and in fact is actively hostile to it at times. Some of us might experience this hostility right in our own families from our own grown children, and at those times we learn to treasure our faith in our hearts rather than speaking of it openly. Perhaps in such a situation our spiritual role as grandparents is to pray over the sleeping child we have just had the privilege of tucking into bed. And we must never underestimate the power of our humble and heartfelt prayers for our grandchildren when we live far away from them.

Take a grandchild to church

It is pure joy for me to take a toddler or older grandchild to church for a service their parents aren't able to attend. As we walk up the steps I might put a dollar in their hand, then once inside help them put it in the tray and take a candle that we light together.

I show them the icons, explaining as much as I think they will understand, and when they are restless we walk to the back of the church, looking at the icons along the way. And before or after services Father Ted takes the young ones in his arms or by the hand to point out the many things in God's house that can strengthen them in their faith.

On the days their moms have gone into labor with a sibling, we've gone to church to light a candle, then to kneel or sit quietly to pray for a good delivery. And of course it is fun to mark our grandchildren's feast days with little gifts and treats and to teach them about the life of their patron saint, as well as the troparion of the feast.

So let's have fun with our grandchildren and share our faith with them in many ways. But most importantly, our spiritual role as grandparents is to become more spiritual ourselves, to allow Christ to live in us, to follow His commandments and to seek the guidance of the Holy Spirit.

If we seek God in our lives, if we abide in Christ, if we turn to the Holy Spirit, we are bound to feel closer to the living God, to act and speak to our grandchildren with God-confidence, with authority, and in a way that will benefit them spiritually.



Presbytera Fotini (Faye) grew up in Seattle and is married to Fr. Theodore Stylianopoulos, professor of New Testament at Holy Cross School of Theology for nearly 40 years. They live in Boston and are the parents of four adult children. They are also the proud grandparents of two granddaughters and three grandsons, ages three to eight. Presbytera Faye holds degrees in French Language and Literature and in Teaching English to Speakers of Other Languages. She has facilitated women's Bible studies and written articles for Handmaiden magazine.

To read the *Orthodox Observer* online, go to: www.orthodoxobserver.org

Editor's note: We at St. George in Keene feel blessed that Presbytera Faye has been sharing her faith and wisdom with us, our children, and our grandchildren since 1978, many of those years also serving as our Sunday School Coordinator.

Interested in sponsoring a bulletin?

Sponsorship helps offset the costs of printing and mailing the bulletin. In the past, people have used sponsorship:

- In memory of loved ones
- To commemorate an event or milestone
- To honor a family member
- To acknowledge or celebrate a church event or holiday
- To publicize one's business

Suggested donation is \$130.00 for the large box on bottom half of page and \$75.00 for the small box.

(see examples on back cover)

We can help with formatting and layout. For more information, please contact Popey Pitsas at (603) 827-3775, by e-mail at PanosPit33@msn.com, or see her at church.

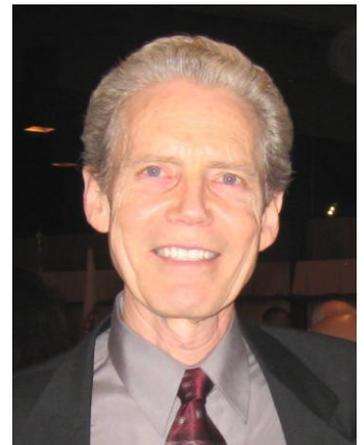
By-Laws Update

By Joseph Truman

The By-Laws of St. George Greek Orthodox Church have recently been compiled, updated, and revised. Don Cheek, our By-Laws Committee Chairman, put in the time to complete this daunting task. He went through older versions, checked old general assembly minutes and went through old files.

On behalf of the Parish Council, I want to thank Don for completing this much needed task!

If anyone is interested in receiving a copy, please contact me at 603-717-2351 and I can send it via e-mail or provide a hard copy print out.



Divine Liturgy / Church Picnic – June 24, 2012

On Sunday, June 24th, St. George Church held the Divine Liturgy and annual church picnic at the Keene State College Camp on Wilson Pond in Swanzey. "What a wonderful picnic we had! The space where we had the Liturgy was cozy. The day was glorious. The food rich in variety and taste. And the company delightful. Thanks be to God." *Father Ted*



In the Gardens of St. George...

Have you noticed the lilies in bloom near the back entrance of Hellenic Hall? These abundant and beautiful lilies, many of which are of a rare variety, were donated by the late John Houppis, may his memory be eternal, and planted by Sue Kolivas. We hope you have a chance to marvel at the lilies while they are still in bloom.

We are grateful to John and Sue!



The Ministry of Lay-Readers at St. George

By Vasiliki S. Moore

O God, You are my God; early will I seek You; my soul thirsts for you; my flesh longs for You; in a dry and thirsty land where there is no water. So I have looked for You in the sanctuary, to see Your power and Your glory- Psalm 63: 1-2.



If you arrive early at St. George on Sundays, perhaps before 9:20 AM, you will experience one of the treasures of worship in our Orthodox tradition--the Matins or Orthros (Ορθρος) service. Along with the priest, the lay reader plays an integral role in this service by reading the psalms, chanting the hymns, and reading the prayers. It is a very important ministry of faith, love, and devotion to serve the parish but more importantly to serve Christ by prayerfully participating in the Matins.

At St. George, we are blessed to have a wonderful cadre of faithful Matins readers coordinated by Mary Michaelides. Our beloved Evelyn Diamond, may her memory be eternal, served for decades as our reader. Now Janet Harrison, Mary Michaelides, Danielle Cuthberta Piper, Heather Eleni Bosworth, Odysseus Kyroussis, or Vasiliki Moore come to church in time for the 9:15 AM beginning of Matins. Fr. Theodore Stylianopoulos starts the service and one of the lay readers mentioned above begins with the Trisagion prayers and then reads the appointed Psalms. As the service progresses, the reader together with Fr. Ted chant or intone the hymns of the day. Significantly, during this service, we commemorate the Saints and Feasts the Church remembers on that day. This is a very personal and transformative moment as one reflects on the continuum that exists from two millennia ago when Christ's ministry began to this present day of 2012.

In the Orthodox Tradition--the reader was traditionally known by the title of ἀναγνώστης (reader) and was ordained as a minor member of the clergy. As part of the clergy, the reader was tonsured and wore a cassock. The reader's essential role is to read the Old and New Testament lessons, as well as other designated prayers and hymns, during the various services and sacraments of the Orthodox Church. There is a special prayer for the appointment of a reader which in the Greek Orthodox Church is given by the local Bishop. We look forward to the St. George blessing of readers to take place the next time the Metropolitan visits our parish. Information about the office of reader as known in various Orthodox Churches may found in [http://en.wikipedia.org/wiki/Reader_\(liturgy\)](http://en.wikipedia.org/wiki/Reader_(liturgy)).

In a humble, faithful, and dedicated way, each reader becomes personally and profoundly intertwined within the centuries-old prayerful tradition of our Church. During this sacred time, the world outside the doors of the Church doesn't exist. The reader's attention is focused on prayer and immersion in the life of Christ, the calendar of the Church, the Saints, and all of our fellow Orthodox Christians. It is a perfect preparation for the Liturgy which follows and a way to experience solidarity with all the other Orthodox Christians who are praying together on Sunday not just in our parish of St. George in Keene, NH USA, but all around the world.

During the Liturgy, the appointed reader reads the Epistle reading. We now also welcome new readers who recite the Epistle in Greek: George Karabakakis, Peter Espieffs, and Demos Leristis.

We invite all of you to experience this beautiful service to our church. If you can offer one extra hour once a month or once a year, perhaps on the anniversary of a loved one's death, or a name day, or just to serve from time to time, please contact Mary Michaelides (603-352-0220) or Vasiliki Moore (603-496-0979) or speak to them at Church.

Thank you for your prayers

To see the bulletin in color or to find something you might have missed in a previous bulletin, please visit our website at www.stgeorgekeene.nh.goarch.org – click on the [Bulletin](#) tab and choose a month and year from the pull-down menu.

Giving Opportunity: IOCC School Kits



Can you imagine going to school without a pencil or a notebook? Well, in most of the countries where International Orthodox Christian Charities (IOCC) works, there are children who do not have even these basic school supplies.

During the month of August, St. George parishioners are invited to purchase and bring to church various new school supplies. There will be boxes in the church hall for the items, and on Sunday, September 2nd, we will assemble the school kits and mail them off to IOCC/Church World Service.

The following items are needed:

- 12" x 14" or 14" x 16" cloth bag with cloth handles and a closure (VELCRO®, snap, or button)
- Blunt scissors (rounded tips)
- 70-count spiral or tape-bound pads of 8 x 10 ruled paper or pads with 200-210 sheets (please do not bring loose-leaf or filler paper):
- ~~12" (30) cm. rulers~~
- New pencils with erasers
- Erasers (2-1/2")
- Boxes of 24 crayons (only 24 – no larger boxes, please)

Cash gifts are also appreciated to pay postage costs and to purchase items needed for incomplete kits (please make checks payable to St. George Church and put "IOCC" in the memo line).

For information about donating items, please call Presvytera Faye at (617) 522-5768.

For information about IOCC's "Kits for Kids" Campaign, go to www.iocc.org/news/7-16-10kits-for-kids.aspx.



Birth Announcement

Evelyn Grace Nikiforakis was born to John and Heather Nikiforakis of Colorado Springs, Colorado on May 22, 2012, weighing in at 6 lbs., 10 oz.

Papou and Yiayia, Paul and Kathy Nikiforakis, and Uncles Peter, James, Steven, and Joseph are so proud of their new addition to the family.



Graduation - Lynnea Nikiforakis

Lynnea Nikiforakis, daughter of George and Cindy Nikiforakis of Swanzey, graduated from Baldwin-Wallace College in Berea, Ohio with a degree in public relations. She is employed at Royal Chief Marketing in Ohio.

Congratulations and best wishes, Lynnea!



Thank you from Southwestern Community Services

June 11, 2012
St. George Greek Church
c/o Merope Pitsas
30 Westside Road
Harrisville, NH 03450



Southwestern Community Services
63 Community Way / PO Box 603
Keene, NH 03431

Dear Popey,

On behalf of the Head Start Program at Southwestern Community Services, I would like to take this opportunity to thank you for the contribution of beautiful summer clothing and footwear from the Ladies and Gentlemen of the St. George Greek Church. Please extend our thanks to the parishioners for their generosity.

The children will be so excited to receive their new clothing as they start another school year! Again, thanks for all of you for your generous donation.

Sincerely yours,

Gina Reynolds
Office Administrator, Head Start Program
(603) 352-7512 ext. 4161
greynolds@scshelps.org

P.S. I understand I will be your new contact at Head Start and look forward to seeing you at Christmas time!



Website: www.stgeorgekeene.nh.goarch.org

Saint George Greek Orthodox Church
70 West Street, PO Box 392
Keene, NH 03431-0392

Nonprofit Org.

U.S. Postage

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Keene, NH 03431

Permit No. 149

Return Service Requested

Do you enjoy fellowship hour?

Are you disappointed when there is no fellowship hour after the liturgy?

The fellowship hour that we assume will be there every Sunday doesn't just happen... it takes volunteers to coordinate, set up, prepare / serve the food, and clean up. We need volunteers from our St. George community to make fellowship hour happen. No one is signed up to host fellowship hour for the next few weeks!

Please sign up on the sign-up sheet in Hellenic Hall or contact Carolyn Blastos at (603) 352-6978.

In Loving Memory of Marion Bardis

John G. Bardis
George and Karen Bardis
James and Jean Bardis
Jesse Bardis
Emma and Megan Bardis



May Her Memory Be Eternal